

# THE REHEARSAL.

1. Mr. Lock's Rule of Universal Practise whereby to know the Law of Nature. By which it is Prov'd, That Monarchy, and the Succession of it in the Primo-Geniture, and not Common-wealth, far less Independency, is the Law of Nature.
2. Mr. Lock's Notion, That the Power of the Husband is Founded on Contract.
3. His Dissolution of all Fatherly Authority. And all Civil Government. The same Sin with that of Lucifer.
4. Advertisement. Shewing the Truth, Honesty, and Plain Design of the Review.

From Saturday September the 1st. to Saturday September the 8th, 1705.

**COUNTRY-M.** YOU have, Master, Trac'd Government from the Beginning, and Deduc'd it, in the Primo-Geniture, from Adam to Noah. Which brings Us to the Flood. But before we look into the Times after that, Let me tell you what Mr. Lock has Objected against what you have Advanc'd. For I have Read Mr. Lock. He is the Oracle of the Whiggs, and their Text. Therefore I wou'd take him along with Us, as we Go. That our Way may be Clear.

(1.) In his so much Celebrated *Two Treatises of Government*, where he is setting his Law of Nature, to which he Reduces every thing, he gives this as the surest Rule and Index of it, Book 1. p. 114, 115. Where the Practise is Universal, 'tis Reasonable to think the Cause is Natural.

**Rehearsal.** Will the Whiggs stand by this Rule? I have shew'd Monarchy, and the Succession of it in the Primo-Geniture, to have been the Universal Practise of the whole Earth, till the first Erection of Common-wealths in Greece. And it Remains so at this Day, in in the far Greatest Part of the World.

On the other hand, They cannot shew, That the Common-Wealth-Frame, was Ever, at any Time, the Universal Practise. So that here they have Intirely Lost their Argument from Nature. But go on with Mr. Lock.

(2.) **COUNTRY-M.** He says, p. 126. That the Power of the Husband is Founded on Contract.

**Rehearsal.** Did Eve make a Contract with Adam? And the Holy Scriptures all along Found the Obedience of the Wife upon the Subjection of Eve to Adam, as the first Pattern, which all were to follow. Some of these Texts I have already Quoted, as 1 Tim. 2. 13. Read the Exhortation at the End of the Office of Matrimony, where the Duty of Husbands and Wives is Extracted out of the Holy Scriptures. And see if you can find any such Argument as Contract there?

Suppose the Husband shou'd make a Contract to Obey, and the Wife to Command. Such Promises are frequently made in Wooing. Wou'd that Cancel the first Institution? At this Rate, every Wife may make a new Bargain for her self. And the Duty of Wives wou'd be very Different. But these men will not let God set the Rule. True Sons of Liberty, that is of Belial Throughout! They wou'd be without any Yoke, and say, Let us Break the Bands of the Lord, and of his Anointed asunder, and Cast away their Cords from us. They

are Fond of Contract, to resolve all Power into Themselves. And every Man carries a Dispensing Power in his own Breast, as the Original, and Ultimate Judge of all Government! This wou'd make fine Settlement in the World, among all Relations of Men, whether Priest and Lay-Men, Kings and Subjects, Husbands and Wives, Parents and Children, or Masters and Servants! This wou'd Turn the whole World into one Mass of Confusion; and Leave no Obligation of Conscience any where; While the Duty of Inferiours of all sorts, is thought to have no Deeper a Root, than their own Contract; of which They are the Judges!

Thus Mr. Lock Argues, p. 131. That no Man Derives any Fatherly Authority from Adam. No More (says he) than Husbands have their Conjugal Power by Inheritance from Adam.

**COUNTRY-M.** I am Sick of this. For as you have shew'd, the Apostles Argue the Authority of the Husband, from the Power given to Adam over his Wife. And every Husband do's Succeed Adam in this Power. And so has it by Inheritance from Adam. And, no Doubt, the Title is the same as to the Fatherly Authority, Deriv'd from the First Father as the other from the First Husband.

(3.) But that Nothing might be Exempted out of the Power of this Contract, Mr. Lock Finds even the Fatherly Authority upon it. As if Men Begot Children, by Compact and Agreement with them!

He is so Gracious indeed, as to Suppose, That this Contract did not Begin, till it Cou'd Begin. And therefore during the State of Swaddling-Cloaths, he says, p. 273. Their Parents have a sort of Rule and Jurisdiction over them. It is but a Sort of Rule. And he cannot tell what Sort it is. But he is Sure, That, as he Expresses it, 'Tis but, a Temporary one. For as he goes on and says, The Bonds of this Subjection are like the Swaddling-Cloaths they are wrapt up in, and Supported by, in the Weakness of their Infancy. Age and Reason as they Grow up, Loosen them, till at length they Drop quite off, and leave a Man at his own free Disposal.

Now, Master, with what little Reason I have, I can Prove from hence, That these Bonds of Subjection of Children to Parents are not Temporary. Because they are not at all. If by Bonds of Subjection we mean any Sense of Duty towards our Parents. For Children in Swaddling-Cloaths cannot have that Sense. And if Age and Reason wears these Bonds quite Off, as Mr. Lock says, then they were never On. For they cou'd not be On, before Age and Reason: And Age and Reason wears them Quite Off: So they never were at all.

This

This Reduces us to the State of Brute Beasts. Who, by the Instinct of Nature, Feed and Bring up their young. But as they are Able to Provide for Themselves, they think no more of their Sires or Damms, but are Free to Prey even upon Them, without Distinction. As some Un-Gracious Children of Liberty, or Belial, have serv'd their Aged and Indulgent Parents, who Brought them up, with Great Care and Tenderness!

This Liberty is the Corban of the Jews, which suffers us to do no more for our Father or Mother. If they said to their Father, it is a Gift, by whatsoever thou mightest be Profited by me and Honour not his Father or his Mother, he shall be Free. And if we Cry Liberty and Property—There's an End of all Fatherly Authority over us? We think our-selves Free-Born, as Job says, like a wild Asses Colt.

But you have Instructed me, That God ordain'd Man to be under Government. And shew'd it in Deducting them all from One Man, to whom they were all Born in Subjection.

And by the Sin of the Angels in Heaven, you have made it Plain, That there is no other way Possible of Rebelling against God, but by Opposing his Institution; and those Governors he has set over us. Which began in our first Father. And by thus Weakening and indeed Dissolving the Fatherly Authority, and the Authority of all our Civil Governors, as having no other Foundation than the suppos'd Contract of the People, by the Free and Equal VOTE of every Individual, as Mr. Lock Asserts, and you have fully Prov'd, even from Himself, to be Impossible, in your Rehearsal, N. 38. And by Pretending to no other Divine Right for this than Vox Populi, which N. 93. you have shew'd to be Rather Vox Diaboli. I say by all this, these Men have, as much as in them lies, Dissolv'd all Government in Heaven or on Earth; and are Guilty of the very Sin of Lucifer. The same War of Liberty which he Began in Heaven with his Angels, he is still Carrying on by the hands of Men upon Earth. And has Seduced us to Sin after his Example. And wou'd Perswade us, that the Service of God is not Perfect Freedom. We will Obey God himself. Yes! By all Means! If He will Come Down, and Govern us Himself Immediately in his own Person! But we will not Allow Him to make any Deputies! Nor Submit to those whom He has set over us! Which is indeed, as I said, Dissolving all the Government that God has Ordain'd in Heaven or on Earth. To avoid which, we say, that God has set None over us, unless it be by Vox Populi. But that We have set Governors over Our selves, by our own Authority: And, may pull them Down again, as Creatures of Our Own Making. Which is Literally USURPING the Office of GOD Himself, to Rule and Govern the World, by his Deputies and Vicegerents. And is as much an Attempt to Depose HIM and Wrest the Government out of HIS Hands, as that of which Lucifer was Guilty. Let any Man shew the Difference! For we will not Allow GOD to have any Deputies upon Earth. No. They are OUR Deputies! And Accountable to US! They are the Anointed of the People! Whose Voice, being the Voice of God, he is Oblig'd to Ratifie what they have done! To FOLLOW Them, but not to LEAD Them! They are the Principal, and Original of all Government upon Earth! Not Under GOD? But HE Under THEM! Not They to be Determin'd by what He has done: But He oblig'd to Ratifie whatever They do.

Thus far, Master, I have Learn'd truly from you. And Hate and Detest these MOBB Principles of Belial, as Blasphemy; as well as Non-Sense; and utter Confusion, to the End of the World, if they should Prevail.

#### ADVERTISEMENT.

I Was forc'd to Publish an Advertisement, N. 55. to Clear some Gross Reflections cast upon me. In this the Observer, and Review were Concern'd. The Observer, as the Master of the Two, by Chance, upon this Occasion, has taken no Notice, the Truth being Clear. But the Zeal of the Review has brought him into a Snare, and Expos'd both his Wit, and his Integrity. His Wit, in Mentioning that Advertisement, in his Review Vol. 2. N. 78. And naming the Story of the Weather-Cock Objected against him, without saying one Word against the Truth of it. And his Integrity, in not Retracting or Confessing what he cou'd not Deny to be a Lye. But he is Concern'd, that it shou'd be call'd a Villainous Lye. The Lye was Fram'd, to Represent the University of Oxford, or, as he calls them, the Gentlemen of Oxford, as Enemies to her Majesty. And that in so Publick and Provoking a Manner, as to Detest, in an Emblematick Device, as the Review calls it? Her known Affection and Firmness to the Church of England, and her Gracious Promises to Support and Maintain it, by the Constancy of a Weather-Cock. And that it might be more Notorious, and taken notice of by Every Body, to fix up her Arms, upon a Weather-Cock, with her Royal Motto of Semper Eadem under them. And then set it up upon Merion College, for Publick view. And this had gone for Granted among all the Mobb of England, (to whom he writes,) if it had not been Disproved. Bare Denying it wou'd not have done, for we cannot do, as they do. They say any thing. And it passes. But we must Prove every Word. Was not this then worth Dis-Proving? And was not the Design of the Review in this very Villainous? of a Piece with his Shortest Way, which he Expressly Justifies too, in his Review, Vol. 2. N. 69. And Pursu'd the Way for it, with the Sculps of all the High-Church, in his Review Immediately Preceding, N. 68. Wherein he Loudly Proclaims, and Sounds the Trumpet for an Universal Massacre of all the High-Church-Men in England, by the Hands of the Zealous Mobb, whom he Instigates to it with all the Art and Rhetorick he is Master of. But all by way of Moderation! He wou'd have them taken out of the way, only because they will not be Moderate! And N. 76. He highly Commends her Majesty's Moderation, that she has not given Order for this Execution all this while! But having little hopes, as I suppose, that ever she will be Prevail'd upon to do it. He Spirits up the Mobb, for this Glorious Work! And to give them a full Gust of the Im-Moderation of the Church of England, he Instances D'Alva in Flanders, Cortez in Mexico, Michael Basilonius in Muscovy, and Charles IX. at the Massacre at Paris. This was to Slide in, by the by a Terrible Apprehension of Kings, and all Monarchical Government. And to prepare the way for Old Puss. Else he might have nam'd the Massacres, Murders, Devastation, and Regicide of 48. And Charg'd all with Equal Justice, upon the Church of England.